

BANNER OF PROGRESS.

VOL. I.

SAN FRANCISCO, SATURDAY, AUGUST 24, 1867.

NO. 33.

LITERARY.

From the Petaluma Journal and Argus.

Something Better.

BY CYRUS RAY.

Something better in the future
Every heart is longing for;
Wishing, longing, ever thinking
Something better may occur.

Something better in the future,
Patient, wait a little while;
Toss is hope forever telling
Helping us the hours beguile.

Something better in the future,
Be but patient, do not fret;
Time unfolds each moment something,
Fortune shall be ours yet.

See the joyful rain descending,
See the brooklets how they flow;
By the raindrops they are swollen,
We by hopes where'er we go.

Yet, for all, how discontented
Every soul we meet appears!
All, like children, laugh a minute,
Then go back to brood in tears.

All are waiting for to-morrow,
Nothing happy in to-day;
Yet we look for it with longing,
But to greet it with—Away!

Restless is our mortal being
Whilst the spirit tenure holds;
Drifting like the weeds of ocean
Over fearful depths and shoals.

Something better, something better,
Surely we are yet to find;
Let us trust the morrow's coming,
Providence may yet be kind.

Something better, something better,
Hoping thus we pass away,
Through the dawnings of the future,
To the better, brighter day.

COMMUNICATIONS.

SYSTEMS OF RELIGION, ANCIENT AND MODERN.

NUMBER TWELVE.

The prevailing rule among chronologists has been, until within a few years past, to guide themselves entirely by the Judaic and post-Christian system in assigning eras to events. For example, it was assumed that some event took place in a given year (*Anno Mundi*) of the creation of the world. This is all very well, and perfectly correct, provided full reliance can be placed upon the exact period of the said Creation, as per Book of Genesis, considering that authority completely settled and the matter a fixed and indisputable fact. But, unfortunately, it so happens that no two individuals, after care and patience in the work of calculating its numerals, have as yet been able to arrive at the same result as to the sum total. But added to this is a more important objection to the Christian world, as it cuts a thread in the theological web, making bad work of the whole piece: the Christian Fathers, adopting the Septuagint computation, made it apparent that Jesus, appearing precisely in Josephus' 5,555th year of the world, could be no other than the Christ, the *anointed*; whilst, on the other hand, the Jewish Doctors, proving through computation of the Hebrew text that the birth of Jesus had occurred in the year of the world 3751, demonstrated that he could not possibly be their Messiah. There was an old tradition, says the profound Kennicott, alike common among Jews and Christians, sprung from the mystic interpretation of Creation in six days, that the Messianic advent should be in the sixth millennium, because he would come in the *latter days*. The ancient Jews, therefore—their chronology having been previously contracted—made use of an argument sufficiently specious, through which they did not recognize Jesus; for the Messiah was to come in the sixth millennium. But Jesus was born (according to the computation of time by them received) in the latter part of the fourth millennium, about the year of the world 3760. The very celebrated (Moslem Arab) Abul-Pharagius, who lived in the thirteenth century, in his History of Dynasties, thus professes a sentence worthy of remembrance, by Picoche so rendered into Latin: "A defective computation is ascribed by Doctors of the Jews. For, as it is pronounced in the Law and the Prophets about the Messiah, he was to be sent at the ultimate times, nor otherwise is the commentary of the more antique Rabbis who reject Christ; as if the ages of men, by which the epoch of the world is made out, could change. They subtracted from the life of Adam, at the birth of Seth, one hundred years, and added them to the rest of the latter's life; and they did the same to the lives of the rest of the children of Adam down to Abraham. And thus it was done, as their computation indicates, in order that Christ should be manifested in the fifth (fourth, K.) millennium, through accident, in the middle of the years of the world, which, in all, according to them, will be 7,000. And they said, 'We are now in the middle of this time, and yet the time designated for the advent of the Messiah has not yet arrived.' The computation of the Seventy* also indicates that Christ should be manifested in the sixth millennium, and that this would be his time. The old Italic version, which, according to St. Augustine, was *verborum tenacior cum perspicuitate sententie*, is the foundation of

the *chronologia major* of the Latin Church to this day (1780); for, in the Roman Martyrology, which is publicly chanted in church on the 8th of January, the Nativity of the Lord is thus announced to the people from the ecclesiastical table: *Year from the Creation, 5099—(5199 in Martyrol. Rom., Antwerp, 1678, p. 388)—and from the Deluge year, 2957. (Hod., p. 447.)* It would seem that no line of policy was too gross, no individual act too shameless, and no devotee too pious to commit any offense, however aggravated, if there appeared, near or remote, the least possible glimmering of a chance to promote, directly or indirectly, what was held to be the interest of the Church and the glory of God. All the crimes known in the calendar have been committed in the name of Christianity, and by men of great intelligence, compared with the masses of the period in which they lived. Where in the annals of history can be found a criminal of deeper dye than the first Christian Emperor—he who is called Constantine the Great? He is represented as a man of large natural powers of mind, besides considerable literary attainments, inasmuch that he is said to have far outshone the best of the three hundred Bishops called by his order at the Council of Nice. But the offenses of Constantine, rank as they were, hardly surpassed those of some of the early Fathers of the Church, whose whole lives were spent in hypocrisy and forgery in the service of the glorious Gospel of Jesus Christ, and by the retinue of eminent Saints, the most of whom had been no whit better in their worthless lives. What wonder that confusion worse confounded fills each and every page of ancient Jewish and Christian literature, to such a degree that it becomes an impossibility and an utterly hopeless task to unravel the mixed and tangled mass, or get anywhere near a truthful chronology of events? These early Fathers made it their boast, if we can give credence to the faithful and honest researches of the great historian, Mosheim, that the due service of God required them to use every means within their power to the upbuilding of the Church militant. It was therefore the prevailing custom, during the first four or five centuries of the Christian era, to practice all manner of deception in matters pertaining to religious literature, by lying, forgery, and stealing—all for the glory of God and the benefit of His cause. And then such hatred, as existed among these pious souls, is nowhere else met with on the earth, in any age of the world! Look at those three hundred Bishops at the Council of Nice, and you will see that they all had libels one against the other, which the Emperor seized and burnt. J. D. PIERSON.

*This refers to a chapter in the Book of Nicodemus, which I shall quote in its place.

PIRITUALISM.

NUMBER EIGHT.

The fossils—if I may use the word—of Spiritual Philosophy, as we find them deposited in the little that has been preserved of ancient literature, show that the ideas of the ancients, regarding spirits, were of an exceedingly vague and contradictory character.

Like Masonry, ancient philosophy had its esoteric and exoteric teachings, which were in one sense proper; for how could an unthinking rabble appreciate, or even understand, conclusions which had required the most elaborate thought to reach by those whose habits had been trained into systematic study? Incapable of rising above the materials which ministered to their physical wants, or above ideas which resulted from superstitious selfish fear, allegory was the only medium through which higher principles could be brought to bear upon their understandings. Josephus tells us that the story of Adam and Eve in the Garden of Eden was understood in a philosophical sense; and Cicero shows that the various Gods held in reverence were only principles in Nature personified; their mythological histories simply allegorical descriptions of natural operations, which, in time, became, in the faiths of the simple, reality.

In furnishing materials for allegory, in no field did the imagination find such scope as in the starry fields of heaven and the meteorological phenomena of the atmosphere. From these have been elaborated systems of faith, which have carried their devotees triumphantly over obstacles, and through every peril and difficulty which lay in their way, by the hopes which they created within them.

All sublimary matter was classified into four grand divisions by the ancient philosophers, namely: earth, water, air, and fire; which were thought sufficient to embrace all the known conditions of matter—solids, fluids, gases, and imperceptibles. These, by their natural gravity, formed four elementary or rudimentary spheres, rising one above the other according to their respective density; the lower being under the control and operation of the higher.

Claudius Ptolemy—who wrote about the middle of the second century—in order to show the influence one sphere has over another, says: "That a certain power, derived from the ethereal, is diffused over and pervades the whole atmosphere of the earth, is clearly evident to all men. Fire and air, the first of the sublimary elements, are encompassed and altered by the motions of the

other. These elements in their turn encompass all inferior matter, and vary it as they themselves are varied; acting on earth and water, and plants and animals."

By the ancient Spiritualist, each of those spheres was peopled by spirits in sympathy with the condition of the sphere. In the terrestrial sphere dwelt the lowest order of all spirits above the six subterranean spheres; they did all the drudgery of work ascribed to spirits. Cardan enumerates the following modes by which they manifested their presence:

"They will make strange noises in the night; howl sometimes pitifully, and then laugh again; cause great flame and sudden lights; fling stones, rattle chains, shave men, open doors and shut them, fling down platters, stools, chests," etc.

Their haunted houses and places where murder had been committed, through the mediumship of the lower animals, such as crows, owls, cocks, dogs, hares, etc.; made such demonstrations as are popularly received as "warnings" of approaching death. They delighted in the service of necromancers, being forward to display their power.

Next in order was the water sphere. The inhabitants did not much delight in "physical manifestations." Those they obsessed felt themselves led on to inordinate sexual desires and lust—the prototypes of the modern "free lover." These water nymphs delighted in inundations and all disasters occasioned by water. They presided over divinations by water.

The aerial sphere rose above that of water. Its spirits were considered of great power and importance. Paul called their chief the "prince of the power of the air," and Job suffered his extreme afflictions, in the trial of his patience, by the interference of the aerial potentate. When in rapport with aerial spirits, the obsessed often received the power to fly in the air, as the witches are reported to have done. Jannes and Jambres opposed Moses by their assistance; and the names of Simon Magus, Cinops, Apollonius Tianeus, Iamblichus, and others, are handed down to us as experts in aerial magic. One Trithemius showed Maximilian (the emperor) his wife, after she was dead, so minutely, that he perceived even a wart on her neck, by the assistance of aerial spirits. Of Iamblichus, Draper says:

"The cultivation of magic and the necromantic art was fully carried out in Iamblichus, a Colossian, who died in the reign of Constantine the Great. It is scarcely necessary to relate the miracles and prodigies he performed, though they received full credence in these superstitious times; how by the intensity of his prayers he raised himself, unsupported, nine feet above the ground; how he could make rays of a blinding effulgence play round his head; how, before the bodily eyes of his pupils, he evoked two visible demonish imps."

By their aid Jesus rode through the air; but whether on a broomstick or not, the Bible does not say. In their mischievous moods they delighted in tempests and every kind of aerial commotion.

"The speedy gleams the darkness swallowed;
Loud, deep, and long, the thunder belted;
That night a child might understand;
The devil had business on his hand."

They were very ambitious and immoderately fond of being worshipped, and are said to have been the principal gods of pagan worship; and, under the names of saints, continue to receive the same worship from the Roman Catholic Christians.

The highest of the sublimary spheres was the fiery. Its inhabitants were not so familiar with man. Their manifestations consisted in *ignes fatui* and meteors; also in divinations by fire. They were the familiars of the Fire Worshipers, and assisted the Therapeutics in their healings by magic or magnetic art.

Various theories were maintained respecting the nature and condition of those spirits. Porphyry maintained that "which we call angels and devils, are naught but souls of men departed, which, either through love and pity of their friends yet living, help and assist them, or else persecute their enemies, whom they hated."

An old author, to whom I am mainly indebted for the above, had the same difficulties to contend with that modern Spiritualists have. He says:

"Many will not believe that they (the spirits) can be seen; and if any man shall say, swear, and stiffly maintain, though he be discreet and wise, judicious and learned, that he hath seen them, they account him a timorous fool, a melancholy dizard, a weak fellow, a dreamer, a sick or a mad man; they condemn him, laugh him to scorn," etc.

He relates that "a nobleman in Germany was sent ambassador to the king of Sweden. (For his name, the time, and such circumstances, I refer you to Boissardus, mine author.) After he had done his business, he sailed to Livonia, on set purpose to see those familiar spirits which are there said to be conversant with men and do their drudgery work. Amongst other matters, one of them told where his wife was, in what room, in what clothes, what doing, and brought a ring from her, which, at his return, much to his astonishment, he found to be true; and so believed that ever after which before he doubted of."

Cardan relates of his father, Facius Cardan, "that, after the accustomed solemnities, An. 1491, 13 August, he conjured up seven devils, in Greek apparel, about forty years of age, some ruddy of complexion, and some pale, as he thought; he

asked them many questions, and they made ready answer that they were aerial devils; that they lived and died as men did, save that they were longer lived (700 or 800 years); they did as much excel men in dignity as we do juments, and were as far excelled again of those that were above them. They rule themselves as well as us, and the spirits of the meaner had commonly such offices as we make horse-keepers, neat-herds, overseers of our cattle, of the basest of us; and that we can no more apprehend their nature and functions than a horse a man's."

He further says, that it was anciently held that they lived on men's souls, "and so belike that we have so many battles fought in all ages and countries is to make them a feast and their sole delight." Sacrifices were offered to them, "for they feed belike on the souls of beasts as we do on their bodies."

J. W. MACKIE.

EQUAL RIGHTS.

There never was a time when the minds of men were so called upon to exercise the divine powers of reason, in distinguishing the true from the false, in the civil, social, and moral relations and obligations of life, as now. There was never beheld such an array of truth and falsehood, presented side by side, for consideration and adjustment, as at the present time. The civil and political problems are taxing the wisdom of the world's best statesmen, and thrones and governments are trembling to their sandy foundations, which must, ere long, give place to the rock—"that all true governments exist but by the free consent of the governed," not by a part only, but by all, irrespective of race or sex. Without this basis, there can be no true liberty, nor sufficient check upon unprincipled rulers. While the multiplication of social evils is sapping the heart-centers of domestic home-life, they call loudly for a remedy that will give us that social order, with individual freedom, which will secure to each and all that happiness and competence which the mind craves and the labor of the hands should obtain. But it is in the moral and religious ideas of the world that the greatest need is felt, and the greatest revolution is taking place. Mankind, from their very nature, ever give to all the forms of external life, in architecture, manufactures, governments, and religions, the true expression of their inner life and spiritual unfoldment; so that it is always necessary to begin the improvement of any people or nation, by first appealing to their religious nature, and then instructing them in the laws of physical and spiritual life and the eternal duration of the latter. All history proves that every nation has been but the exponent of the God or gods it worshipped, doing all things in accordance with the ideal of its highest conceptions of truth and beauty, right and wrong. But in all the past ages, impulse and passion have had sway over the lives of men and the destiny of nations, and only here and there are to be seen the calm and steady light of truth and reason; and these were ever forbidden and shut out from the spiritual temples, wherein ignorance and superstition held sway; and, strange to say, to-day Reason has to beg for admittance there, or enters as Jesus did, with a whip of small cords, and drives these pollutions from the temple of truth. Reason having so long been denied the right of judging, except in temporal things, it was not till the temporal had far outgrown in utility and beauty all religious ideas, that the minds of men were slowly led to elect it umpire in the spiritual realm of thought; and many now shudder at the decisions of enlightened reason, so glaringly revealing the false and deformed religious notions and ideas of God, which have been presented to the world. It is no wonder that the too suddenly liberated reason should become dethroned, once in a while, when the many knotty problems of the present and future life are presented for solution; and these, too, in every conceivable form and manner, by both mortals and immortals. And since the communications of spirits have all to be tested before this tribunal of reason and positive science, it behooves all to search deeply, to discern the truth and principles of all things brought before the mind for discussion, that, if possible, the true may be separated from the false. The following are some of the vital subjects agitating the minds of many, and which this generation are called upon to settle in some definite form:

Is the household or family circle a true epitome of a democratic government? And, if so, would not woman be as beneficial in restoring and maintaining order and harmony in one as the other? Can there be liberty and equality maintained between the sexes without equal possession of the elective franchise?

If woman had the same chance of acquiring an independence by her industry, as man has, would she not cease to be effeminate and dependent, and, above all, degraded? Will not the feminine influence soften and adorn the masculine element in the higher as well as in the lower walks of life? When a building or government has been framed and completed, are not the fitting up and beautifying left for woman's hands to do?

Man and woman are as the attributes of justice and mercy, and should sit in counsel together, both at the fireside and in the nation's capitol.

Then would capital and labor be made to go hand in hand, like twin brothers, and be the world's physical saviors; and the white dove of peace and plenty would rest on their heads, where now is pressed a crown of thorns. L. H.

Testimony to Mediumship.

OROVILLE, August 15, 1867.

EDITORS BANNER OF PROGRESS.—We feel it our duty to address you a few lines in relation to the medium powers of Mrs. M. M. Graham. She has been stopping in this place nearly two weeks, and has given seances, medical examinations, and spirit personations to a large number, with almost perfect success, and to the surprise and astonishment of all those who do not understand our beautiful philosophy. We will speak of but one of the many good tests she has given here. That one is in relation to the robbery of the Susanville stage, near Dogtown, in this county. The night before the news came of the taking of the robbers, she stated that they were or would be taken, one of them shot while trying to escape from their pursuers, and that most of the money would be recovered—all of which has proved true.

The medium, Mrs. Graham, is looked upon by those who know her in this place and have tested her powers, as one of the very best in her particular gift of mediumship. From present appearances she has developed several good mediums in this place, and, as she is expecting to travel through this State, for the benefit of all who may be interested in the good cause, we take pleasure in recommending her to the kind care and assistance of all—hoping she may meet with kind friends in every place she may go to, who will see that she wants for none of the necessities of life.

E. B. HENDEE,
A. P. BOYD,
J. W. SEITZER,
JOHN DICKY,
J. W. LANTAND.

MAGNETIC POWER OF WILL.—Is it inspiration, or animal magnetism, which gives this power to some special person? or, is it not rather the force of faith out of which is engendered a will strong enough to take hold of the wills of other people, and bend them howsoever it pleases? [It is all of these.—ED. BANNER.]

Ben Danton, rugged and gigantic, thundered his hideous demands for new hatching of victims, there must have been something in the revolutionary monster strong enough to trample out the common humanity in those who heard him, and mould a night poplance to his own will and purpose, as easily as a giant might fashion a mass of clay.

Surely, Mirabeau was right. There can be nothing impossible to the man who believes in himself. The masses of the world, being altogether incapable of lasting belief in anything, are always ready to be beaten into any shape by the individual who believes, and is thus of another nature—something so much stronger than all the rest as to seem either a god or a demon.

Cromwell appears, and, all at once, a voice is found for the wrongs of a nation. See how the king and his counselors go down, like corn before the blast of the tempest, while the man, with a dogged will, and a sublime confidence in his own powers, plants himself at the helm of a disordered State, and wins for himself the name of the Tiger of the Sea! Given Mr. John Law, with ample confidence in his own commercial schemes, and all France is rapt with a sudden madness, beating and trampling one another to death in the Rue Quincampoix. Given a Luther, and all the old Papistical customs are swept away, like so much chaff before the wind. Given a Wesley, the believer, the man who is able to preach forty thousand sermons and travel one hundred thousand miles; and, behold, a simple doctrine exists in this degenerate day to bear testimony to his powers.—Exchange.

THE CO-OPERATIVE MOVEMENT is thoroughly in keeping with the spirit of the age. Gradually for years the social disparity between employer and employee has been growing less. Our schools have bridged over the gulf which once lay between the rich and the poor. The democratic institutions which make all men equal before the law and equal in political rights, have almost obliterated the lines of distinction which once separated different classes in society. Wealth still has its advantages. Its possessor has a certain influence in the community which an ordinary poor man cannot wield. But collectively this influence is neutralized by the political power of the masses. Individually it is often overcome by superior intelligence, ability, and energy of character. A rich man no longer has a wide influence simply because of his wealth; nor is a poor man debared from exercising influence because of his poverty. Attributes of his character being equal, money has its weight; but talent, energy, and determination of purpose often offset the influence of money. It is fitting, therefore, that the separate and sometimes rival interests of labor and capital should be harmonized by being united in one person. All capitalists need not become laborers, but nearly all laborers may become capitalists. The existence of co-operative societies will be a protection to the laborer against the exactions of wealth, while a practical knowledge of the hardships and losses to which capital is subject will tend to make workmen less jealous of its occasional high rates of profit.—Golden Era.

NOT A REVEREND.—When Mr. Tilton lectured here a couple of years ago, before the Young Men's Association, he was introduced to the audience in "Reverend Theodore Tilton." He "turned" the mistake over to the gentleman who introduced him as follows:

"Ladies and gentlemen, the gentleman who has been announced for the lecture this evening is not here to-night. I think you will never have the pleasure of listening to him—he never gets so far from his room as to come to the lecture. On one occasion a good lady had Charles Lamb for a guest at dinner, with several other literary characters. His white neck-tie and serious countenance caused his hostess to imagine that he was a very devout man. So, when the guests were seated at the table, she said:

"Mr. Lamb, will you say grace?"
"Lamb trembled, and looked around at the guests. 'Is there no ecclesiastical person present?' he asked. 'None, I believe,' replied the lady.

"'I-I-I let us thank God, then,' was the meek response of Lamb, bowed reverently on his plate." The audience did not allow Mr. Tilton to proceed for several minutes.—Dubuque Times.

The Banner of Progress.

SATURDAY, AUGUST 24, 1867.

OFFICE, 532 CLAY STREET, UP STAIRS.

BENJAMIN TODD & CO.
PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS.

TO CORRESPONDENTS.

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Rev. Mr. McMonagle on Spiritualism.

At Larkin street church, on Sunday evenings, this gentleman has already delivered three lectures on Spiritualism, in which he accepted the phenomena of spirit manifestations as evidence of spirit communion, but maintained the doctrine of Rev. Charles Beecher, Elder Miles Grant, and others, that the character of these spirits is evil, and communion with them produces only evil results.

We submit that such a view is simply begging the whole question. For, if the possibility of communications from evil spirits of bad men be admitted, the necessary corollary is that the "spirits of just men made perfect," or good spirits, can communicate also; and with greater facility and frequency, because they are more intelligent, and have the greater power over the elements which superior knowledge always possesses. Good is positively more powerful than evil, or the latter could not be overcome by it; and we must either attribute more power to evil spirits to enter into communication with persons on earth than is possessed by the good, or grant that the latter are able to do so as well, and even better and oftener than the former. The foolish talk about evil spirits alone being able to communicate has no justification either in fact or in sound logic. Even if it were true, it is impossible to believe that the spirits of men who have lived on earth in the past are at this time worse in their character and disposition than many men now living in the flesh. We cannot reasonably think we are surrounded by spirits much worse in behavior than ourselves; at least, if the doctrine that like attracts like be accepted. We may logically conclude, therefore, that when an evil-disposed spirit obsesses the person of a medium, there are some bad qualities of the persons composing the circle, or perhaps of the medium, by which the spirit is attracted, and through which he is enabled to control. The Rev. gentleman's ideas of obsession, when comparing modern mediums with the acts of persons "possessed of devils," as spoken of in the New Testament, are not very flattering to the character of his friends, who may have been thus obsessed. Evil acts on the part of most men are in part influenced and instigated by evil-disposed persons in the spirit world; but they cannot thus influence the minds of those in the flesh, unless the latter are predisposed, by education or constitutional development, to the commission of bad deeds. So that the measure of the power of evil spirits for evil, as far as their influence over others is concerned, is exactly equal to the capacity of the person influenced for wrongdoing, and his desire to act accordingly. If the Rev. Mr. McMonagle and his immediate friends are good people, having only right desires and designs, they need fear no evil, nor the influences of evil spirits; for people of that sort in spirit life will not be attracted to them.

Aside from the conclusions that may be drawn from the above arguments, we might refer the Rev. gentleman to the New Testament Scriptures, where are recorded, besides the cases of obsession by evil spirits above referred to, the visit of Moses and Elias to Jesus on the mount of transfiguration; the rolling away of the stone from the sepulchre on the morning of the third day; the release of Paul and Silas from prison; the appearance of spirits to the apostle John in the isle of Patmos, where one of them distinctly declared himself to be a man and a brother, and one of the prophets of a past age; the appearance of the "two men in shining garments" at the tomb of Jesus, (Luke xiv. 4); and, to sun up all with the greatest examples of the Scripture record, the appearance of Jesus himself in the spirit to the two disciples on their way to Emmaus, and his showing himself afterward in the same way to the eleven—entering the house where they were while all the doors were shut, and his appearing again at the sea of Tiberias, (John xxi).

It will be seen from the foregoing instances of the appearance and communion of good spirits with men, drawn from a source the authority of which will not be disputed by the Rev. Mr. McMonagle, that the weight of testimony, as well as of evidence, is all on our side. The Bible, in fact, both Old and New, as a historical record of events, is a strong support and invariable confirmation of the truth of Spiritualism. The spiritual phenomena of modern days are repetitions and exact counterparts of those of the Bible history. Living witnesses of spirit manifestations of equal power and definiteness with those of Scripture times can testify of what they have seen, heard, and known. Moreover, they can identify the spirits communicating as those of their relatives and friends, by proofs that no Court of justice in the world would dare reject. Even "a living jackass" is considered as "better than a dead lion"; and why should not living witnesses be preferred to dead ones? The Courts themselves will not receive written testimony to any fact, when verbal can be obtained. We must therefore feel justified in receiving the testimony of these living affirmants, in addition to the evidence afforded us by the observation of our own senses, considering them to be superior in reliability to any written testimony that could be produced. The latter may answer as corroborative of the former, but it can never be equally reliable as a basis for correct conclusions.

The fourth lecture of the course will be given at the same place next Sunday evening; and we advise all church-going people, who are not afraid of hearing the subject presented by one of the clergy, nor of being committed to the admissions he makes in favor of the truth of Spiritualism, to go and hear him.

Physics and Metaphysics Mixed up with Theology.

The *Pacific Medical and Surgical Journal* has struck a new lead. It has ventured out of its proper domain of Physiology, and boldly stalked into the region of Mental Philosophy and Religious Faith. It proposes to consider the soul of man as evolved from the materials composing the body, as thus:

"The relations existing between life and the soul, and the explanation in what manner the vital principle generates an individual, immaterial, immortal soul, in man alone, and not in other races, has been considered, until now, beyond the ken of human sagacity, and as belonging exclusively to the domain of theology, and to the sphere of speculative metaphysics."

"Whether or not and how far physical research can reach this all-important subject, we will now venture to examine."

After "venturing to examine" all the researches hitherto made in this direction, without finding anything new or remarkable, the writer "comes back to his mutton," and bases the doctrine of the existence and immortality of the soul upon the same foundation as does old theology. He says:

"The present doctrine of the existence and of the immortality of the soul has been formed by intuition, or by what is called 'revelation,' and is based almost exclusively on religious and moral considerations. But the physical fact, that this doctrine has been accepted by all the nations of the world, civilized and uncivilized, and forms a part of every creed, is significant, and proves that this truth is a sentiment engraved in the mind of man."

Or, in other words, the mind of man having put this doctrine into the creeds, and engraved it upon all his works, the physical fact is significant, and proves that the sentiment had been previously "engraved in the mind of man." How the truth of the doctrine could be "engraved in the mind," by "intuition, or by what is called revelation," and be "based almost exclusively on religious and moral considerations," at the same time, the writer does not inform us. It would seem that what is "engraved in the mind of man by intuition," or even "by what is called revelation," would need no consideration, moral or religious, before being accepted as a truth. But when these Doctors of Medicine attempt to chop logic on subjects hitherto exclusively handled by Doctors of Divinity, they do not seem to succeed so well as the latter in befogging the understanding of their hearers or readers. The habit of using metaphorical terms to express a physical meaning is wholly an accomplishment of metaphysicians, not of physicians. The latter must confine themselves to the subject in hand by employing the simplest descriptive language, even if it be Latin, in order to avoid being misunderstood; for misunderstanding in the treatment of disease is almost sure to be fatal to the patient. So, therefore, we find this physiological writer, in attempting a journey into a region never before explored by any but those who have been "thoroughly educated" for theological expeditions and exploits, obliged to fall back upon the dogmas of his theological brethren for support, and to use their very language to present a doctrine exactly the opposite of that with which he started out. Here it is:

"The fact of the immortality of the soul cannot be physically demonstrated. But, as our mind has been gifted by God, its Creator, with a moral and religious sentiment capable of distinguishing right from wrong, and with the power to consider as a virtue to live every day in the pursuit of righteousness, his actions, we are obliged to infer therefrom that God is the first source of perfection and justice. As, however, in this world, misfortune and grief are too often the companions of righteousness, and the whilst fortune and happiness are sometimes the apparent reward of vice, this anomaly proves that it is not in this world that we must expect the justice of God; hence, that our souls must be immortal, and that there must be a future life, where strict justice will be met by every one."

Then the "vital principle," or the life of the body, does not "generate an immortal soul in man," after all. If it did, it would be "physically demonstrated"; for whatever is produced in the body is a physical manifestation, certainly. He then takes it for granted, as all the theologians do, that God has given man "a moral and religious sentiment, capable of distinguishing right from wrong"; forgetting that every man's conception of what is right or wrong differs from that of every other man, according to the circumstances surrounding him, and that therefore there is no universally accepted absolute standard of right and wrong. He finds, however, that men do not acknowledge and act up to this sentiment, which God implanted in them, and therefore that "it is not in this world that we must expect the justice of God; hence, that our souls must be immortal, and that there must be a future life, where strict justice will be met by every one." And thus he makes the probability of the future justice of God, to be exemplified in the conduct of man, dependent on the assertion that man is now unjust; and the doctrine of immortality, according to this logician, is only susceptible of proof from the fact that strict justice, as he understands it, is not administered by and to mankind in this life. It is easily seen, from such reasoning, that he has succeeded no better with his philosophical argument in favor of the doctrine of immortality than he did with his physical demonstration of its truth in the first extract given above. It is evident to us that he will be obliged to accept the dictum of a former editor of the *North American Review*, Professor Bowen, who said that Nature furnished no evidence of a future existence of the individual man; or, otherwise, to come and sit at the feet of the teachers of the Spiritual Philosophy, and witness physical demonstrations of its truth wholly in accordance with the laws of Nature, though hitherto occult to all mankind. His physiologic-metaphysico-theological argument is too weak for the commonest intellect. The ordinarily perceptible operations of Nature furnish no evidence of immortality. There is, then, no recourse but to the extraordinary manifestations of spirit existence and spirit power daily occurring among us, and open to the investigation and examination of all who wish to know the facts, and to understand the philosophy based upon them.

We are curious to know what motive the editor and publisher of the *Pacific Medical and Surgical Journal* can have for the introduction of metaphysical and theological subjects into his articles. Has he an ambition to change his profession from M.D. to D.D.? Such a supposition is not consonant with the qualor antecedents. (We believe the editor is Dr. Henry Gibbons.) Perhaps he has been inadvertently led into this line of argument by the great efforts which are being made by theo-

logians everywhere to counteract the spirit of free inquiry now so prevalent. Some of their dogmatism has probably been infused into his thoughts upon physiological subjects, and the effect is perceptible in his "Physiological View of the Nervous System and its Disorders." But he has evidently got into waters too deep for his own mental safety, and had better keep nearer shore, or not venture abroad at all. That which has bothered the intellects of the best metaphysicians, since Plato, cannot well be determined by one who has only a medical diploma for ability to treat, not always successfully, the disorders of the physical system—between which and systems of mental philosophy there is a great gulf fixed. Let him not risk a wreck of all his intellectual powers by trying to cross this "dark profound," especially with the blind pilots of old theology at the helm. If it be true that "the shoemaker should stick to his last," so it must be that the doctor should confine himself to his pills and potions—unless, indeed, by severe mental discipline and effort, he can mount to higher intellectual attainment, which will show more important results than are contained in the essay we have under consideration.

Theatrical Preaching.

After having driven the players from the theaters on Sunday evenings, the Sabbatharians thought that theater-going people would be better sustained by a more numerous auditory. But such did not prove to be the result. People would go into the suburbs, into the country, and even to hear lectures on Spiritualism, rather than into the church to hear sermonizing. Something must be done. The theater would not come to church, therefore the church must needs go to the theater. Singular as it may seem, the first move in that direction has not been made by the so-called Evangelical churches, but by the Unitarians, with the Rev. Mr. Stebbins to lead off. He rented the Academy of Music "for one night only," as the playbills have it, and advertised his performance beforehand in the newspapers. It was a novelty in this community, and it had a charm for Californians, as all novelties have. The house was crammed "from pit to dome." Even the stage was invaded by the curious throng. Mr. Stebbins made his "first appearance in this theater" creditably, and "went through his part well, as he always does," to borrow the language of the Bohemian theatrical critics. We do not believe any other clergyman of this city, however, could have drawn so large an audience, or have acquitted himself so well. His sermon was not doctrinal, but practical; consisting of a commentary on the patience and faith of Job under his afflictions, and the advantages of religion. The text was from the first Book of Kings, where David, being old and about to die, with the foundations of the temple yet unalaid, and the glory of his empire incomplete, called his son Solomon, and exhorted him to be strong and acquit himself like a man. That Solomon faithfully obeyed his injunctions, is evident from the context of many chapters following, in which are recounted the wonderful splendors of Solomon's reign, including his immense harem of seven hundred wives and three hundred concubines, his riches, his costly temple, and his wisdom. A man must indeed have been strong, and have acquitted himself like a strong man, who could have sustained such burdens. The burden of Solomon's Song alone would break any ordinary man's back.

But we are not criticizing Mr. Stebbins' rendering of the text, nor do we propose to do so. We would at this time only say, that this movement on the theatrical boards was some time ago initiated in Boston, but soon proved a losing entertainment—the people not seeing variety enough in the performances, and the theater after a while exhibiting "a beggarly account of empty boxes"; and we believe that such will be the final result of the attempt here.

SPIRITUALISM IN OREGON.—The progress of our faith among the people of Oregon is wonderfully rapid. It is about five months since Mr. Todd commenced lecturing in Portland. Now there are two societies of Spiritualists, one in each of the two principal towns; a prosperous Children's Progressive Lyceum in Portland; seances in public and private are being held all over the State by Mrs. Foye; Dr. Bryant is healing the sick by laying on of hands; Mrs. Stowe is lecturing in Portland and other places; and circles are being held in the families of citizens throughout the State.

Dr. Bryant was introduced to an audience of over a thousand people on the first Sunday evening after his arrival. Mrs. Foye's first public seance in Portland was attended by about four hundred, who gladly paid the fee of admission for the privilege of witnessing the remarkable manifestations through her mediumship. She held three public meetings in the city, and then commenced a tour through the State, intending to visit all the principal towns.

WOMEN'S RIGHTS INSISTED UPON IN THE CHURCH.—In the Literary Circle of the First Presbyterian Church of this city—according to the paper issued monthly by the Literary Societies of the various churches, entitled *Social Voices*—the lady members not only insist upon paying dues, but that their proportion shall be just the same as that of the gentlemen; and they have given the society to understand that, in the management of its affairs, they wish to occupy the same position of responsibility as that occupied by the "sterner sex."

SPIRITUALISTIC DISCUSSION IN COLORADO.—Mrs. Laura DeForce Gordon held her last evening debate with Rev. Mr. Crawford, on the first Saturday of the present month, at Central City. The *Denver News* says in relation to it:

"We have not heard who came out ahead, but conclude that Spiritualism has not suffered much in the hands of such an able mistress of debate as Mrs. Gordon."

MRS. FOYE, MR. TODD, AND DR. BRYANT intend returning to California toward the close of the month of September, proximo.

DR. H. A. BENTON is requested to call at this office.

"The Social Evil."

This was the subject of the discourse at Mechanics' Institute Hall on Sunday evening last. Some persons, taking their cue from the frequent articles upon the subject of late appearing in the daily and weekly newspapers, had requested the lecturer to present the subject to her audience. She had spoken upon it before, in her lecture on "Woman, Her Present Condition and Possible Future"; and, in our opinion, the late lecture contained nothing which had not been advanced previously, nor any proposition of a practical kind for putting in operation an effectual remedy for the evil complained of. Society and the Church have had a great deal to say about "helping the poor outcast"; but it has long been evident to truly philanthropic minds, that the only effective mode of treating the "outcasts" is—to cease to cast them out. Kicking one of your own flesh and blood out of doors, and then going as a missionary to her, not to ask her pardon and make amends, but to try to convince her you were right in doing so, and that she deserved such treatment, seems to us, is a very unfruitful procedure. It can have no other effect than to make her hate you and despise your advice. This is precisely the result that has hitherto attended all missionary effort in behalf of the "outcasts." The very fact that you consider them as such, hardens their hearts against all that you might be willing to do for them. This idea of our duty toward them is exactly similar to that ascribed to God, in his treatment of the human race. According to theology, He made us with a liability to yield to temptation to excess, or, as theologians phrase it, to sin; He then tempted us by placing gratification within reach, and making it a pleasure to us; and then, forsooth, He cast us out of the garden of delights, for gratifying faculties He had Himself bestowed upon us, refusing to be reconciled until a certain amount of suffering and penance had been endured, either by ourselves or some vicarious person in our stead, sufficient to atone for the sin committed. If forgiveness is to be measured by the promptitude and earnestness of repentance, as our religionists insist, and those who do not repent remain forever unforgiven, and must forever suffer, would it not be better to secure repentance by offering forgiveness first, and thus save the sinner beyond a peradventure? For our part, we do not believe in such a "scheme of salvation" as would refuse forgiveness until atonement had been exacted. Such forgiving has no merit in it. If free pardon be offered immediately, without qualification, the culprit is conquered by kindness—evil is overcome by good. But if you insist upon reparation and restitution, and endurance of a penalty for offenses, as inevitable precedents to forgiveness, you harden the heart of the offender against you, and he will vengefully seek further opportunities of injuring you. These conclusions equally apply to the whole system of punishment at present in use in civilized society. Those who have never conceived in their minds the effect of the punishments inflicted by society upon its criminals, may inform themselves thereupon by consulting the criminals themselves, both after their discharge and while in confinement. Spiritualists certainly know what amount of benefit has been conferred upon a criminal capital-ly executed. Hate and revenge are promoted in the souls of these people, and the gratification of these solitary passions become the leading object of their lives. That charity which thinks no evil would forgive them first, and they would *punish themselves* afterward by rendering full reparation for the offense committed. From the light we have on the subject, it seems to us that the theological idea of punishment and repentance before forgiveness is altogether wrong. Applying such a rule to the providence of a good and omniscient Being, such as God is represented to be, is no less than blasphemy. And if we feel it to be unjust to the attributes of such a Being, it must be equally so in practice among ourselves.

This view of the subject compels us to dissent entirely from the measures which society takes, ostensibly to protect itself, but in reality to persecute and torment the offenders against its conventional rules, without previously making a single effort to secure their reformation and good-will by early and full forgiveness of the offense. Whatever Christians may think is their duty in the premises, it is pretty certain that *forgiveness* is one of the cardinal doctrines inculcated in the teachings of Jesus, as printed in all the versions that have ever come to our knowledge. If, then, it be a Christian as well as a humanitarian view that we have taken, it is difficult to justify the present treatment of "fallen women" by society at large and by individuals. The lecturer well said that "fallen men" felt not the penalties and punishments meted out to their not more blameworthy sisters. We are unable to see any justice in casting out either brethren or sisters from all social privileges on account of the particular offense with which we are now dealing. We can well conceive how a mercenary and selfish priesthood could have made it a rule to punish this offense by a deprivation of all social rights, because its frequency and the multiplication of the offenders did and does deprive them of a revenue from marriage licenses, and detracts from their consequence as the officiating agents in uniting man and woman in matrimony. The decision of the Courts, which makes marriage a civil contract, was a severe blow to the privileges of the clergy. It entirely abolished the religious character of the ceremony, and made it altogether unnecessary that there should be any ceremony at all. The contract of marriage is equally binding, whether made before a priest or a civil magistrate. This is as it should be. But, because it is forbidden by the law that men and women should unite themselves without a contract in form before witnesses, it is no reason that those who disregard the law should forever be debarred from obeying it by being cast out from the society of the large majority of their fellow-men and women—forever tabooed by the law-abiding portion of the community. Unless this be the unpardonable sin, there can be no excuse for *Christians*, to say the least, in thus treating these sinners. And then the one-sidedness exhibited in dooming only one portion of the offenders to such punishment—and that the weakest portion, too—can only be accounted for in the same way that we are able to account for the origin of the fable of the fall of man. Woman,

up to the time of Moses, and also up to the present, had and has been only a convenient appendant and dependent of man. It was and is in the power, and of course in the wish, of the stronger sex, to attribute all the evils of humanity to her, because of her inability to resent the imputation, or to inflict punishment for it. And thus it probably occurred to Moses and the traditionaries before him that woman could be constituted the historical scape-goat for all the evils that afflict the race. And they made her so. Ever since Moses, at any rate, his successors in the priesthood, of all denominations, have deemed it proper to direct all their moral homilies to the gentler and weaker sex, as though woman were the "chief of sinners." Dr. Wadsworth can talk glibly of "impure women," but never a word do we hear of "impure men," at least in the sense in which the epithet is applied to women. There is neither natural nor moral reason for any such invidious distinction. The clergy, however, have had a particular spite against women, ever since she concluded to try the fruit of the tree of knowledge, and thus forestalled man in the acquisition of desirable information! It is contrary to their monopolizing disposition to allow woman equal rights with man. So Paul preached subjection to woman, and enjoined submission upon her. Paul's successors continue in the same vein. It is the self-righteousness which they promote and sustain, that makes of woman the greatest offender, from and including mother Eve herself, to the present time. The Pharisees of the New Testament history were all men. Not a woman is mentioned as belonging to that sect. And such is the case even to this day.

The lecture, on the whole, was not equal in fervor and eloquence to the efforts of Mrs. Hardings in the same direction; but this is probably owing more to the difference in attainment, and the greater familiarity with the strong points of the case on the part of the latter.

Mrs. Foye in Oregon.

From the following, which appeared in the *Daily Herald*, of Portland, August 7th, may be gathered some ideas of the manner in which our friend has been received by the people of Oregon:

"SPIRITUAL SEANCE."—We last night attended the spiritual seance of Mrs. Foye. To relate all that was done would occupy too much space. Suffice it to say, that manifestations of something were accomplished through the medium of rapping and writing. Two or three hundred blank pieces of paper were distributed through the audience, upon which were written the names of persons supposed to be deceased, and the tickets were placed upon a table at which were Mrs. Foye, and also J. M. Coy and J. H. Stinson. Each, a committee appointed by the seance. The tickets were gone through with by the medium, and when the same contained the name of a "spirit present," the name was written out before the seance, or, if the spirit did not write, then it was opened, and the person who had written upon the ticket was called upon to state that fact. In several instances the writers refused to acknowledge the authorship—in others it was readily announced. In no instance, we believe, were the answers incorrect to questions put to the supposed spirits. The truth of the answers was acknowledged by those asking the questions. This is what astonished us. If they were incorrect, then universally would these manifestations be declared a humbug—but being the reverse of what we expected, we thought it better to argue that some principle of the philosophy of our nature yet remains hidden, and will in due time be discovered. But our province as "local" is to give an account of what we saw, and to let others judge. Aside from the questions and answers, we believe we have reported all of interest. It was, however, supposed that what was said was not to be taken as fact, but as the case; all the gas-lights of the hall were in full blaze. The knocks, we should say, upon the table, were loud and distinct. The committee reported that no chicanery or fraud had been practiced that they could discover. We ought to remark that Tom Paine was present, and exemplified his religion.

Cool Wit.

The remoteness of Russian America makes it a fur country.—*Boston Post.*

Its northern latitude makes it an ice-olated country.—*St. Paul Pioneer.*

Its perpetual snow and lack of vegetation makes it a white, bear country.—*Los Angeles Republican.*

Yes; but a good bearing country, for all that.—*Sacramento Record.*

Its fisheries will set many people to cod-gitating.—*Amador Ledger.*

The fate of its sable inhabitants is seal-ed. They may mourn the trans-lur, but Alas, Kan't Russian to print to make known their woes.—*Napa Reporter.*

It must be thickly settled too, for they say you come across a nice "berg" every mile or so all along the coast.—*Dramatic Chronicle.*

Yes; and they prove to be settlers, if your vessel comes in contact with them.

It would do no harm if every crowned head had a dream like that of the German prince, who saw in a vision three rats; one of them a poor lean, and the third blind. He sent for a celebrated Bohemian gipsy, and demanded an explanation. "The fat rat," said the soothsayer, "is your prime minister; the lean rat, your people; and the blind rat, yourself."

The *Pacific Gospel Herald* publishes the above story of what a *soothsayer* said. How about the *witch* of Endor, and *spirit mediums*, and such like?

FLORENCE L. STORY, of Gloucester, Mass., only three years old, renders easily and accurately, on the piano, melodeon, or voice, almost any music at sight. She also composes.—*Exchange.*

If it does not turn out that the little girl of only three years is a medium for musical spirits, we shall strongly believe that the above is only a story.

WOMANHOOD SUFFRAGE.—The Rev. Olympia Brown, of Weymouth, Mass., has started for Kansas to help carry that State for woman suffrage. On her way out she will stop at Antioch College, her alma mater, and deliver the address to the Alumni at commencement.

LUCY STONE Blackwell and Elizabeth Cady Stanton will address the Connecticut Legislature soon, on womanhood suffrage.

AN ARDUOUS TASK.—A young preacher, who had just started on his travels as an itinerant, was one evening held forth on the Deluge, and, after describing the manner in which Noah built the ark, and the ark filled with animals of every kind, by pairs, closed in a solemn tone, thus: "You must know, my dear hearers, that it was an arduous task for Noah and his sons to get a pair of *whales* into the ark!"

HEALTH, PLEASURE, AND PROFIT.—A Leavenworth paper, in urging enlistment in a Kansas regiment about to be raised to fight Indian wars, says: "The service will last for three or four months only, and will be a source of health, pleasure, and profit to all who enlist." Here is a specimen of modern Christianity.—*Dancer of Light.*

WORDS OF A MAN IN EARNEST.—William Lloyd Garrison, in 1851, said, in his Salutory to the American people: "I will not fight Indians; I will not retreat a single inch; and I WILL BE HEARD!"

NATURE never taught or prompted a child to use tobacco or rum, but she did teach the snake to prompt us to eat apples.—*Harven Chase.*

The Sabbath—Liberal Sentiments.

The Rev. Thomas Vickers, of Cincinnati, lately preached a liberal sermon in that city against the Sabbatharian or the Orthodox observance of Sunday. The sermon was reported in the Cincinnati *Daily Gazette*. The following are extracts:

WHAT DO THE MINISTERS WANT?

But what does the Evangelical Ministerial Association of Cincinnati want in regard to the Sabbath? As it has not seen fit to publish the memorial addressed to the Mayor, the public is left to draw its inferences from the reply, and from the well known character of all such memorials. The memorial is a difficult task. Of course, all such memorials disclaim at once any attempt "to make men pious by compulsory measures"—they by no means wish "to compel men to do what is good on Sunday." All they ask is, that there shall be a complete cessation of all "secular" work and pleasure on that day. There shall be perfect liberty of conscience, but no "invasion of the sacred Sabbath." But the idea, after all, only another way of saying, "You may think as you like, but you must do as we like, or at any rate you shall not do anything we don't like."

Now there are certain things which, when done on the first day of the week, are particularly wicked in the eyes of all Sabbatharians, and therefore, I suppose, in the eyes of the Evangelical Ministers of Cincinnati. One of the worst of these is the issuing of Sunday newspapers. To take and read such is a high-handed offense against the Almighty. They are believed to be "the work of the devil," the work of infidelity, and fostering vice and irreligion. To the "Atheism and licentiousness of the German press," in particular, there are said to be no bounds. Further, the running of railroads, trains, street-cars, and omnibuses on Sunday, for the convenience and benefit of those who have no other mode of conveyance, is also a great sin. The tramp, the vagabond, the drunkard, the Decalogue, and the noise of the steam whistle drowns the voice of God, which in plain words means, I suppose, the voice of the minister. Valuable as the locomotive may be, these men tell us "it is less valuable than the Decalogue; and if it cannot do its appointed work without running over the tables of stone, it were better that it never run at all." But Sunday recreation and amusements are above all things desperately wicked. Through them "the day of holy rest is turned into a saturnalia." Sunday must be in no sense a holiday; for a holiday can never be a holy day, although they mean precisely the same thing, it being only a different way of spelling one and the same word. If the public parks are kept open on Sunday, as for instance the Central Park in New York, there must be no pleasure-boats on the lakes, no licensed carriages for Sunday drives, and no houses of refreshment for Sunday visitors, no many springs of exorcising and ever-increasing agonies—so many hot and stifling waves of fire, and there will be sweltering hunger, but no food; and there will be terrible displays of the fatigue, but no rest; eternal lust of sensuous and intellectual pleasures, but no gratification.

Fathers and sons, pastors and people, husbands and wives, brothers and sisters, with swollen veins and bloodshot eyes, straining toward each other's throats and features, hideous to as great a degree as the faces of the heathen in heaven brighten. And there are groans and curses, and everlasting wailings, as harsh and horrible as heaven's songs, shouts, and anthems are sweet, joyous, and enrapturing. And there will be terrible displays of the Divine power and skill, and infinitely awful displays of merciless and omnipotent justice, in the punishment of that rebel crew, that congregation of moral tigers, full grown; that congregation of moral monsters. Upon such an assembly God, who is of purer eyes than to behold iniquity, cannot look but with utter detestation. His wrath shall be kindled in His face. His face shall be red in His anger. He will whet His glittering sword, and His hand shall take hold on vengeance, and He shall recompense. He shall launch forth His lightnings, and He shall abroad His arrows, and He shall unsheathe His sword, and pour out His tumbling cataraacts of vengeance. He shall build His batteries aloft, and thunder upon them from the heavens. His eye shall not pity them, nor shall His soul spare for their crying. The day of vengeance is in His heart, and it is what He has His heart set on. He will delight in it. He will show His wrath, and make His name known. The infinite power has never been fully made known yet; but it will be then. It is but a little that we see of it in creation and providence; but we shall see it fully revealed in the destruction of that rebel crew. He will tread them in His anger, and trample them in His fury, and will stain His raiment with their blood. The cup of the wine of His fierce wrath shall contain no mixture of mercy at all. And they will not be able to resist that wrath, nor will they be able to endure it; but they shall in soul and body sink wholly down into the second death. The iron heel of omnipotent and trampling justice, pitiless and rejoicing, shall tread them down, and crush them lower still, and lower ever, in that burning pit which knows no bottom. All this, and more, will be the portion of that rebel crew, that congregation of moral monsters, that congregation of moral tigers, full grown; that congregation of moral monsters. Upon such an assembly God, who is of purer eyes than to behold iniquity, cannot look but with utter detestation. His wrath shall be kindled in His face. His face shall be red in His anger. He will whet His glittering sword, and His hand shall take hold on vengeance, and He shall recompense. He shall launch forth His lightnings, and He shall abroad His arrows, and He shall unsheathe His sword, and pour out His tumbling cataraacts of vengeance. He shall build His batteries aloft, and thunder upon them from the heavens. His eye shall not pity them, nor shall His soul spare for their crying. The day of vengeance is in His heart, and it is what He has His heart set on. He will delight in it. He will show His wrath, and make His name known. The infinite power has never been fully made known yet; but it will be then. It is but a little that we see of it in creation and providence; but we shall see it fully revealed in the destruction of that rebel crew. He will tread them in His anger, and trample them in His fury, and will stain His raiment with their blood. The cup of the wine of His fierce wrath shall contain no mixture of mercy at all. And they will not be able to resist that wrath, nor will they be able to endure it; but they shall in soul and body sink wholly down into the second death. The iron heel of omnipotent and trampling justice, pitiless and rejoicing, shall tread them down, and crush them lower still, and lower ever, in that burning pit which knows no bottom. All this, and more, will be the portion of that rebel crew, that congregation of moral monsters, that congregation of moral tigers, full grown; that congregation of moral monsters.

NEW COMMANDMENTS.

Or, in other words, the Sabbatharians practically propose a new Decalogue, which might be expressed somewhat after this fashion:

Thou shalt have no Sunday but the Sunday of the Church.

Thou shalt not make unto thee any graven image, such as billiards, ten-pins, cards, or dice; for the Church is a jealous Church, and visits the billiard and card player with her wrath, but she shows kindness to them that love her and keep her commandments.

Thou shalt not take the name of the preacher in vain, for the preacher will not hold him guiltless that taketh his name in vain. Remember the first day of the week, (which is not the Sabbath day,) to keep it holy. Six days shalt thou labor, and do all thy work, but on the seventh day is the day of the Church, in it thou shalt not do any work, thou, nor thy son, nor thy daughter; but thy man-servant shall attend to thy chariot and thy horses early in the morning, and shall see that thy equipage is in order, and drive thee to the temple, the sanctuary of the Lord, and he shall wait there, sitting without the temple upon thy chariot, until thou shalt have offered the sacrifice of "a burnt offering, a contrite heart," upon the altar of the Lord, and he shall then drive thee home, that thou mayest feast sumptuously on the feast which thy maid-servant hath prepared for thee in the street of her brow.

Honor the Church, that thy business may increase, and thy influence be great in the land.

Thou shalt not read the Sunday newspaper.

Thou shalt not visit the theater, (except it be to learn its wickedness, that thou mayest the more effectually rebuke it.)

Thou shalt not ride in the street-car, steamboat, omnibus, or railway-train on the day which the Church hath sanctified unto herself.

Thou shalt not set thy carnal reason against the doctrines of the Church, nor lift thy heel against her, lest thou be utterly destroyed.

My friends, I confess it is difficult not to present the ludicrous side of this movement. There is room for infinite laughter at the absurdities, piled mountain-high, in which these men are engaged. It involves themselves. But, as has been truly said, "there is a laughter which opens into the fountain of tears." Did the vagaries of these men concern nobody but themselves, they would be no more than the jests of a madman. But they concern the interests at stake, were not the cause of humanity involved in the issue, I, for one, should be content to laugh, where I now seek, to the extent of my power, to expose and scourge.

THEOLOGICAL PHENOMENA are not always free from a ridiculous element. Thus, in the last number of the *Nonconformist*, a dissenting minister advertises for an engagement in which he may have the liberty of teaching that "benevolence is the characteristic of God's government, that God loves everybody, and finally will save all." The doctrine is comprehensive and not unpalatable. But, to suppose, however, that the dissenting minister is before his age—at least, if he expects the principles of his divinity to be practically carried out in human affairs. Moreover, we slight the sacredness of the Sabbath, to tell us thus positively not only what are the characteristics of God's government, but also what God's feelings are.—*London Informer*.

A REVEREND INDIAN AGENT A DEFAULTER.—The following paragraph we find in the daily prints: "A searching investigation has brought to light a defaulter in the person of Rev. C. C. Hutchinson, late Indian Agent of the Ottawa reservation, who is deficient to an amount exceeding thirty thousand dollars for moneys received from the sales of Ottawa trapper lands. A portion of this money had found its way into the Ottawa University, of which Rev. I. S. Kallio is President."

This pious rascality is but a specimen of hundreds of similar cases which have come to light recently.—*Dinner of Light*.

EXEMPTION UNDER THE U. S. BANKRUPT LAW.—By the bankrupt law, debtors are allowed to retain articles named below: Household furniture, and other necessary articles, in value not exceeding five hundred dollars, and, in addition for those having a wife and children, 1 cow, 10 sheep, 2 hogs, pork from two hogs, 1 bushel of wheat, 2 bushels of corn, 200 lbs. beef, 200 lbs. fish, 5 bushels potatoes, 10 bushels corn or the meal made therefrom, 10 bushels of rye or the flour made therefrom, 200 lbs. wool, 20 lbs. flax, 1 sewing machine, 1 bedstead, 1 chair, and the wearing apparel of the whole family.

DREAM FULFILLED.—A Mrs. Chamberlain, of New Haven, dreamed that her son, eleven years of age, was drowned, and that she had to bury him. She would not allow him to go with her to South End, by boat, but sent him in the omnibus. Soon after his arrival there, he was drowned while bathing.

AUTHORS OF TYPOGRAPHICAL BLUNDERS in the *London Times* are fined, and the amount thus obtained placed to the credit of the "sick-fund" of the establishment.

The Horrible in Theology.

We are sometimes accused of overstating the bad features of the popular Theology, and particularly of setting forth in too lurid colors the Orthodox view of punishment. To those who think we have been unfair, we commend the following extract of a sermon addressed to the students in the United Presbyterian Theological Seminary, of Xenia, Ohio, by Rev. William Davidson:

A VIVID DESCRIPTION OF THE TORMENTS OF THE DAMNED.

It is an unspeakably terrible thing for any one, even a youth or a heathen—to be lost. There is, for those who lose least, the loss of all, a universal shipwreck, all-gulfing; the loss of all, the pleasure of sense, of society, of friendship, of intellect, of virtue, of imagination, of memory, of hope. Nor is it all when he has lost everything. He goes to a very *very* place—the place of rayless darkness, of insufferable torment, of unquenchable fire, of the undying worm—to a bottomless pit, forever sending up the smoke of its torment; to the storehouse of the treasures of vengeance of Almighty God; to a lake deep and large, burning with fire and brimstone.

"A dismal situation, waste and wild, A dangerous habitation for all sides— And, as a great furnace flames, from those flames No light, but rather darkness visible. Serves only to discover strange of woe, Regions of sorrow, doleful shades, where peace And rest can never dwell, hope never comes, That comes to so many, but torture without end Still recurs, and a fiery deluge fed With ever-burning sulphur, unconsumed; Such place eternal Justice hath prepared For the rebellious."

Nor is this all to those who suffer least. It is not only the loss of all, and a horrible lake of ever-burning fire, but there are *horrible objects*, filling every sense and every faculty—and there are *horrible engines and instruments of torture*. There are the chains of the damned, the thick, heavy, hard, and smothering as the gloom of black and black despair; chains, strong as the cords of Omnipotence, hot as the crisping flames of vengeance, indestructible and eternal as justice. With these chains, every iron link burning into the throbbing heart, is bound each doomed, damned soul, on a bed of burning marl, under an iron roof, riven with tempests, and dripping with torrents of unquenchable fire.

Nor is this all. Unmortified appetites, hungry as death, insatiable as the grave, torture it. Every passion burning, an unsealed volcano in the heart. Every base lust a tiger unchained—a worm undying, let loose to prey on soul and body. Pride, vanity, shame, envy, treachery, deceit, falsehood, fell revenge, and black despair, malice, and every unholiness, are so many springs of exorcising and ever-increasing agonies—so many hot and stifling waves of fire, and there will be sweltering hunger, but no food; and there will be terrible displays of the fatigue, but no rest; eternal lust of sensuous and intellectual pleasures, but no gratification.

Fathers and sons, pastors and people, husbands and wives, brothers and sisters, with swollen veins and bloodshot eyes, straining toward each other's throats and features, hideous to as great a degree as the faces of the heathen in heaven brighten. And there are groans and curses, and everlasting wailings, as harsh and horrible as heaven's songs, shouts, and anthems are sweet, joyous, and enrapturing. And there will be terrible displays of the Divine power and skill, and infinitely awful displays of merciless and omnipotent justice, in the punishment of that rebel crew, that congregation of moral tigers, full grown; that congregation of moral monsters. Upon such an assembly God, who is of purer eyes than to behold iniquity, cannot look but with utter detestation. His wrath shall be kindled in His face. His face shall be red in His anger. He will whet His glittering sword, and His hand shall take hold on vengeance, and He shall recompense. He shall launch forth His lightnings, and He shall abroad His arrows, and He shall unsheathe His sword, and pour out His tumbling cataraacts of vengeance. He shall build His batteries aloft, and thunder upon them from the heavens. His eye shall not pity them, nor shall His soul spare for their crying. The day of vengeance is in His heart, and it is what He has His heart set on. He will delight in it. He will show His wrath, and make His name known. The infinite power has never been fully made known yet; but it will be then. It is but a little that we see of it in creation and providence; but we shall see it fully revealed in the destruction of that rebel crew. He will tread them in His anger, and trample them in His fury, and will stain His raiment with their blood. The cup of the wine of His fierce wrath shall contain no mixture of mercy at all. And they will not be able to resist that wrath, nor will they be able to endure it; but they shall in soul and body sink wholly down into the second death. The iron heel of omnipotent and trampling justice, pitiless and rejoicing, shall tread them down, and crush them lower still, and lower ever, in that burning pit which knows no bottom. All this, and more, will be the portion of that rebel crew, that congregation of moral monsters, that congregation of moral tigers, full grown; that congregation of moral monsters.

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The Banner of Progress.

SATURDAY, AUGUST 24, 1867.

LYCEUM DEPARTMENT.

"Angels wherever we go attend
Our steps, whatever be our fate,
With watchful care their charge defend,
And evil turn aside."
—CHARLES WESLEY.

For the Banner of Progress.

Baby Asleep.

Calmly resting,
Interesting,
Sweet little innocent!
Thus with sleeping,
Laughing—weeping,
Your baby life is spent.

Oh! we wonder,
Think and ponder,
What can disturb your peace—
What you cry at
When you sleep,
On your dear Mother's knees.

So easy there,
How can you dare
To raise your little voice,
As if the earth
Had from your birth
Been made to heed your noise?

Sweet little dame!
I'll not you blame;
We've all our cares and wants;
Like you, we're weary,
For more supply,
And fret till some one grants.

When heart aspires
In vain desired,
For foolish things we plead;
We do not see
That, with these,
'Tis folly takes the lead.

CHILDHOOD.

Childhood, sweet and sunny childhood,
With its careless, thoughtless air,
Like the verdant, tangled wildwood,
Wants the training hand of care.

For it springs all around us—
Glad to know and quick to learn;
Asking questions that confound us,
Teaching lessons in its turn.

Who love not its joyous revel,
Leaping lightly on the lawn,
Up the knoll, along the level,
Free and graceful as a fawn!

Let it reveal, it is nature,
Giving to the little deers,
Strength of limb and healthful features,
For the toil of coming years.

He who checks a child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a great and moral wrong.

Give it play, and never fear it—
Active life is no defect;
Never, never break its spirit—
Curb it only to direct.

Would you dam the flowing river,
Thinking it would cease to flow?
Orward it must, and will be wiser,
Better teach it where to go.

Childhood is a fountain welling,
Trace its channel in the sand,
And its currents, spreading, swelling,
As the blossom to the fruit.

Tender twigs are bent and folded,
Art to nature's work is true,
Childhood easily is molded—
Manhood breaks but seldom buds.

Corporal Punishment.

The following article, from an exchange, expresses our sentiments so exactly, that we realize that we could have written them in the same language. They are worthy of some good and kind heart; to whom it belongs we do not know:

WHIPPING CHILDREN.—The great mass of parents have yet to learn that their displeasure with a child is no reason and no excuse for beating it. Nor does the simple fact that it has done wrong give them warrant to subject it to physical torture. Here, for instance, is a child of from five to ten years, who, in the hope of thereby attaining enjoyment, or escaping punishment, has told a lie. The father, naturally indignant, thereupon gives it a beating. What result has the beating? Is the offense? or rather, what good result may be fairly expected from the beating? Can you rationally expect it to love and speak the truth because you have mauled it? Is it not far more likely to hate and loathe you? That child will be a good deal more apt henceforth to tell one lie to hide another than to abhor and shun lying altogether.

"But may not a parent justifiably use force to restrain a child from evil-doing?"

Certainly. If the child insists on throwing the hammer at the looking-glass, or doing any wanton, malicious mischief, the requisite force may be employed to constrain it into better behavior. But to restrain from evil-doing is one thing; to inflict pain because evil has been done is quite another. Many a child has been hardened into inveterate depravity by the chastisements inflicted under the mistaken notion that its evil propensities might thus be subdued and eradicated.

We beg every parent, who is prone to beating his child, to recall the experiences of his own childhood, and consider what were the effects on his moral nature of any and every penal infliction he endured. We doubt that so many as one in ten can fairly say that all the parental beating to which he was subjected did him as much moral good as harm. We are not pleading for indulgence. Every child should be taught to know the right and to do it. What we urge is, that the rod, the whip, the cudgel, are implements of parental discipline which have, on the whole, done far more evil than good—that more children have been confirmed and strengthened in wrong-doing than rescued therefrom by the infliction of physical pain.

OUR MONKEY.—"Dan," said a four-year-old, "give me a penny to buy a monkey." "We've got one monkey in the house now," replied the elder brother. "Who is it Dan?" asked the little fellow. "You," said Dan. "Then give me sixpence to buy the monkey some nuts." His brother "shelled out" the money immediately.

ONE of the boys in a New Orleans school was asked, after various definitions had been given by others, mostly quite correct, what was meant by the verb *to tantaleze*. He replied: "It is to ask a great many questions, and then criticize the answers!"

A boy in San Francisco, whose little younger brother, aged about two years, had died, expressed his grief in this wise: "Now my little brother is dead, there'll be an awful big funeral!"

FOUND IR.—The boy who lost his balance on the roof found it on the ground shortly afterward.

A Challenge to the Clergy.

To the Clergymen of the Pacific Coast:

REV. GENTLEMEN—I hereby extend a challenge to any one of you whom your religious organization will endorse as being capable of defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

The following personal invitation has also been addressed:

SAN FRANCISCO, April 2, 1867.

REV. MR. DWINEILL:

SIR.—In the Sacramento Union of recent date, I saw the report of a discourse delivered by you, in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet me in an oral discussion, either in Sacramento or in this city, to continue four days, upon the following questions:

1. Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?

I taking the affirmative, you the negative. Discuss two days.

2. Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?

You to take the affirmative, and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

We intend to keep the above in a conspicuous place, because some have imagined that the challenge had been withdrawn on account of the temporary absence of Mr. Todd on a lecturing tour in Oregon. It will not be withdrawn for any reason except illness.

CARTER DE VISITE OF DR. BRYANT MAY BE OBTAINED AT THIS OFFICE—PRICE TWENTY-FIVE CENTS.

IMPORTANT NOTICE.

ANOTHER DOCTOR IN THE FIELD!

DR. H. A. BENTON

Has been doing many wonderful things in this city during the past two years; and, as his practice is fast increasing at the office, he finds it difficult to attend to all the outside calls. He has therefore concluded to invite DR. H. OLMSTED to join him. DR. OLMSTED is a gentleman who has been for eighteen years successfully treating obstinate cases—the past eight years at Napa City, with Water, Electricity, and the Magnetic Forces, (and, when needed, ECLECTIC Remedies—being a graduate of that school). He is also the seventh son of a celebrated physician. Having a powerful organization, his magnetic hands, like magic, dispel pain and disease in a wonderful manner. He is also a NATURAL BONE-SETTER, and perfectly familiar with the anatomy of the system, and many deformities have been relieved and regulated by him.

DR. OLMSTED has associated with DR. H. A. BENTON, the Medical Electrician and Homeopathist.

Office, 314 Bush street, San Francisco, who, having all the necessary facilities, such as the PATENT ELECTRO-CHEMICAL, SULPHUR, VAPOR, HOT AIR, and MEDICATED

BATHS,

which aid in curing all curable diseases, whether acute or chronic, and, with the combined skill, and the aid of an excellent PHYSICIAN, give an assurance of CURE to many, benefit to all, and injury to none.

N. B.—Terms for treatment within reach of all. Office Hours, from 9 A. M. to 5 P. M. Sundays, by appointment.

ALAMEDA FERRY.

FROM PACIFIC STREET WHARF, Connecting with the San Francisco and Alameda Railroad.

THROUGH TO HAYWARD'S BY BOAT AND CARS.

Only Twelve Miles from Warm Springs.

UNTIL FURTHER NOTICE, THE HOURS of departure, except on Sundays, will be as follows:

SAN FRANCISCO.	ALAMEDA.	SAN LEONARD.	HAYWARD'S.
7:30 A. M.	8:00 A. M.	8:45 A. M.	9:30 A. M.
1:30 P. M.	2:00 P. M.	2:45 P. M.	3:30 P. M.
6:15 Freight.	6:45 Freight.	7:30 Freight.	8:15 Freight.

SUNDAY TIME.

SAN FRANCISCO.	ALAMEDA.	SAN LEONARD.	HAYWARD'S.
9:00 A. M.	9:30 A. M.	10:15 A. M.	11:00 A. M.
1:30 P. M.	2:00 P. M.	2:45 P. M.	3:30 P. M.
6:15 Freight.	6:45 Freight.	7:30 Freight.	8:15 Freight.

Horses, Buggies, and all descriptions of Stock can be taken on the cars to and from Hayward's.

ALFRED A. COHEN, General Superintendent.

OAKLAND FERRY.

FROM THE FERRY SLIP, CORNER OF PACIFIC AND DAVIS STREETS, Connecting with the San Francisco and Oakland Railroad.

UNTIL FURTHER NOTICE, THE TIMES of departure will be as follows (Sundays excepted, when the first trip each way will be omitted):

SAN ANTONIO.	OAKLAND.	SAN FRANCISCO.
6:30 A. M.	6:40 A. M.	6:45 A. M.
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